

ADVANCED THOUGHT *AND* OCCULT DIGEST *A Monthly Journal*

Vol. VI

OCTOBER-NOVEMBER, 1921

No. 6

Editorial Talk

By Arthur Gould, Editor

First of all, a word or two of explanation concerning the appearance of this Double Number of the magazine, containing just twice the number of reading pages of the ordinary issues, and combining the October and November numbers of this periodical.

You see, several months ago we moved our offices and printing plant, and lost considerable time in transferring the machinery and in adjusting ourselves to our new environment. This and other physical causes resulted in delaying the publication of the magazine at that time, and in "throwing us late" on our schedule ever since. You know that in addition to printing this magazine we publish our own books in our own establishment, printing and binding them on our own machines and under our own roof. Like a train which becomes late by reason of "a washout on the line," and which loses its schedule place by reason of the extended delay, and which

accordingly loses more and more time during the rest of the journey by reason of being sidetracked for the regular trains, so this magazine "lost its place" on the schedule of the presses and the bindery machines, and has "run late" ever since.

We finally came to the conclusion that the best way to overcome this annoying state of affairs would be to combine two issues of the magazine in a Double Number, containing just twice the amount of reading matter contained in the ordinary numbers; and to then, thereafter, keep the publication strictly on schedule time. The result is the present Double Number, representing the October-November issues of the magazine. You will note that we have given you just twice the number of reading pages contained in the ordinary issues of the magazine—so you lose nothing by this "doubling-up" plan. It is just the same as if you obtained the two issues in two separate covers instead of having them combined in one cover, so far as the quantity and quality of the

reading matter is concerned. It costs us twice as much to get out this issue as it would to print an issue of the usual size—except in time. Our only saving is in time—and time is just the one thing that we have needed to save in this case, as we have told you.

Hereafter, beginning with the December number, this magazine will be issued promptly upon the first day of each and every month. This will be what its readers want, and what we want. We trust that we have made plain enough the reason for the issuing of this Double Number, and have given a sufficient reason for the previous annoying delays in getting out the magazine. We are now "out of the woods" of the difficulties arising by reason of our moving, and it should prove easy traveling hereafter. So, "all's well that ends well." I thank you for your kind attention.

The Paradox of Fearthought

A reader of this magazine writes me concerning something that appeared in this department in the September magazine. Thinking that the subject may be of interest to other readers, I shall quote an extract from the aforesaid letter, and shall attempt to answer the main question raised in it. The writer of the letter says:

"I have frequently read in the various New Thought or Mental Science books that Fearthought frequently draws or attracts to us the things and conditions that we fear. Mr. Atkinson, particularly, empha-

sizes this point, and insists that the Confident Expectation or Expectant Attention present in Fearthought operates just as do the same elements present in Hopeful-thought; in short, that we draw or attract to us that which we mentally visualize and actually expect (fear or hope) will come upon us. This, the teachers hold, is the result of the operation of the Law of Attraction; and they illustrate it by the respective quotations, 'As a man thinketh, so is he,' and 'The thing I feared hath come upon me.' I believe this to be a true statement of the operation of the Law of Attraction, and of Mental Cause and Effect.

"Now, in view of this (and I take it that you share the views above quoted) how can you justify your statement in your Editorial Talk in the September number of 'Advanced Thought' in which you approvingly quote the statement of the dying man who said to his son: 'John, I have worried much, and often, about impending troubles—most of which never came to pass at all; I have borrowed much trouble, and have paid a big rate of interest on it; I have suffered more from the things which never happened to me than from things which did happen.' You also quote from Mr. Atkinson along the same line, repeating his lines: 'I believe that our backs will bear with safety the burdens of Today, if we do not also pile on the load of the anticipated troubles of Tomorrow (most of which never materialize)'; I refer here to the statement 'most of which never materialize.'

"Now, what I want to know is this: If Fearthought really attracts the evil feared (and I believe that it does do so) why do you quote approvingly the statements referred to in the preceding paragraph which seem to imply that the things feared and worried about usually do not come to pass at all. It would seem to me that these two views are antithetical and their statements are paradoxical. I wish you to enlighten me, and doubtless, many other of your readers, with an explanation reconciling these two apparently conflicting views or viewpoints, if such is possible."

Well, this correspondent certainly has given me a hard nut to crack. I feel pretty well assured of the correct answer, myself, but inasmuch as Mr. Atkinson's statements concerning Fearthought and the Attractive Power of Thoughts seem to be the real base of the contention of this correspondent, I think that the best thing for me to do in this matter is to call upon that gentleman to "explain his explanation," and to give us his ideas concerning this interesting and perplexing point of Mental Science or New Thought teachings. I am sure that my readers will approve of this graceful shifting of the burden to the shoulders of this good-natured veteran in the army of Mental Science, and will allow me to retire from the platform for the time being. The following is Mr. Atkinson's reply to the question raised by this correspondent, which was presented to him in a letter from myself enclos-

ing the original letter. Ladies and gentlemen; allow me to present Mr. Atkinson, who will favor us with a few remarks:

"I was much interested in the letter turned over to me, and with the question asked by your correspondent. But the question and problem is not a new one to me; it has been asked me many times in the old days when I sat in the editorial chair of magazines along these lines, and I have tried to answer it at length several times. Many have asked me to reconcile two of my favorite statements which apparently oppose each other; namely, the statement 'Fearthought, by reason of the Confident Expectation involved in it, tends to attract to itself the things correlated with it, and to manifest and take an objective and materialized form,' and the other statement that 'Most of the things that we fear and worry about never really come to pass.'

"Your correspondent asks, in other words, the question, 'Which of these two opposing statements is right, and which is wrong?' My answer is: 'They are both right, so far as they go; each is practically right, and neither is actually wrong.' In other words, we have here merely one of the countless instances of the Eternal Paradox — the paradox which is found in practically all statements of truth and principles. Somebody has well said that 'Every statement of truth is but a half-truth, the other half of which is equally true.'

"Truth, the whole truth, is found only by reconciling the two apparently antithetical positions—by harmonizing the two apparent opposing poles of the paradox. The old philosopher who, over two thousand years ago, said that 'Everything is, and isn't' was not far out of the way; neither was Hegel wrong (if properly understood) when he said that 'Opposites are identical.' Wise men have always recognized this fact, and have proceeded accordingly. Some have sought to get the answer by allowing the two opposing statements to cancel each other, and then seeking an explanation beneath the superficial aspects of the problem. Others have sought the same end by regarding each of the opposing statements as the two extreme poles of the same reality or truth—the real answer being always found at a point central between the two extremes.

"In the Golden Mean, between the two extremes, will usually be found to abide the Truth; but the two respective extremes are necessary in order to discover that Golden Mean between them. A realization of this fact will tend toward an increase of our knowledge—and an improvement of our temper, in most cases. Such a mental attitude, when rationally maintained, is not that of compromising, shifting, vacillating instability, but rather that of a well-balanced, poised, mental equilibrium. In the reconciliation of the two extremes, the harmonization of the two opposites, is found the secret of mental balance, mental poise and

mental power.

"Now, to apply this principle to the question before us: Here we have two apparently contradictory propositions, viz., (1) that we attract and draw to us the things that we fear and expect to happen to us; and (2) that most of the things that we fear and worry about never really happen or come to pass. What is the Golden Mean here? Where is the possibility of the Reconciliation, and of Harmony, in this case. Let us proceed by first examining the real meaning of each of these two statements.

"In the first place, nothing is more fundamental in the belief of the followers of the teachings of Mental Science, New Thought, or other phases of 'this line of thought,' than that Fearthought exerts a powerfully attractive power, and tends to draw to or upon the individual the things, conditions, or general circumstances which constitute the object of his or her fears, worries and forebodings. Moreover, thousands of persons know from experience that this belief is well founded, and that things very often work out in just this way. As Job said, 'The things I have feared have come upon me' (or words to that effect); and countless others echo his statement. That we can and do influence our conditions, circumstances, and environment by reason of the character of our thoughts, beliefs, and expectations, is undoubted. The Law of Attraction is a great natural law which is observed to be in operation in every activity of life; it manifests

in attracting and drawing together the persons and things correlated by Fear and Fearthought, as well as those correlated by Faith and Hope. The Law of Attraction works in either direction with equal force; it is all a matter of applying the lever.

"Fear attracts just as does Faith and Hope. This is just might be expected when one realizes that Fearthought is the negative pole of the same mental activity of which Faith-Hope represents the positive pole. Both Fearthought and Faith-Hope have as their essential nature the elements of Expectation or Anticipation and that of Visualization or Mental-Picturing.

"Visualization is the process of making the mental mold into which is poured the material which hardens into objective form. We visualize just as actively when we **fear** as we do when we hope faithfully; in fact, many of us really put more power and energy into their Fearthought than into their Faith and Hope. They see more vividly in the mind's eye the things which they fear than those for which they hope and in which they have faith. The obstacles in the path usually loom up more vividly in the imagination than does the path itself. The things which we fear often take on more vivid and realistic mental form than do the things for which we hope.

"In Expectation or Anticipation the same state of affairs exists. There is frequently a far greater degree of Expectation and Anticipation in our minds when we think of the things that we Fear, than when

we think of the things for which we Hope. The element of 'Confident Expectation,' or 'Expectant Attention,' is frequently found far more in evidence in our Fearthought than in our Hope-thought. In our Hope-thought we usually content ourselves with the half-hearted expectation or anticipation that 'maybe it will come to pass—I hope so, at any rate'; while in our Fearthought we go further, and often actually 'almost believe' that the evil thing will happen, or even 'feel positive' that it is going to come about.

"In other words, we manifest more **Faith** in our Fearthought pictures, than in our Hope-thought ones; we have more Faith in our Fears than we have Faith in our Hopes. In order to appreciate this fact you have but to consider the degree of Faith you express when you say 'I **Hope** it may be so-and-so'; the chances are that you say that word 'Hope' in a half-hearted way, implying 'I **Hope** so, but all the same I am afraid it **won't** be so.' Follow this by considering the degree of Faith you express when you say, 'I **Fear** that it will be so'; you will often find yourself saying that word 'Fear' in a strong, positive way, implying 'Maybe it **won't** be so, but I really **Fear** (i. e., really believe, expect, and anticipate) that it will be so.' Think over this a moment, and see whether this is not so with most persons in most cases.

"Even outside of the manifestation of the principles of Mental Science, and its Law of Attraction, there are many excellent psycholog-

ical reasons why Fearthought tends to bring about the conditions and circumstances it fears. It keeps the attention on the dread things, and causes it to be distracted from the desirable things. It brings about a negative, depressing mental attitude toward things in general, and causes one to 'do the things which he ought not to do, and to leave undone the things which he ought to do,' until, verily, 'there is no health in him,' as the rest of the verse of the Litany recites. Fearthought is negative, weakening, and inefficient, and correlates one with undesirable things, circumstances and conditions.

"Now for the other side of the question: Common experience demonstrates conclusively that most of the things which we fear will happen, and regarding the possible or probable happening of which we fret and worry, really never happen at all. Looking backward over life, nearly every person of extended experience will perceive that most of the things and happenings that he or she has fretted and worried about, has dreaded and feared, never really came to pass at all. So true is this that we readily accept the proverb that 'the unexpected always happens.' Over nine-tenths of our worries, fears, fretting, and general mental bedevilment of that character, is pure waste of energy—a waste resulting in many undesirable by-products in our mental and physical system. How can this be reconciled with the contention that 'Like attracts like in the world of Thought,' under the operation of the

Law of Attraction?

"The answer is to be found in that same trend of Universal Law which, while verifying the truth that the Law of Attraction draws to us (or us to them) the things, conditions, circumstances, and environment which we desire, long for, earnestly hope for, confidently expect, and toward the realization of which we manifest the strongest and most positive faith, nevertheless is found to bring about the result in **some unexpected and unforeseen way**. Sometimes, in order to bring about the desired result, it apparently causes a temporary setback or series of disastrous happenings; these, while inexplicable at the time, are afterward seen to have been necessary and logical steps and stages in the entire process.

"Often, the Law literally picks up the individual by the back of his neck, and despite his protests, groans, and lamentations, it removes him from an apparently desirable environment and condition, and, after holding him suspended over the bottomless pit for a time—until all hope seems to have perished—it then gently moves along and deposits him in an environment, and under conditions, far beyond his wildest dreams of the past. So, at the last, while the Law responds to his Faith and Hope, and strives to make real his ideals, it proceeds to do in its own good way, in its own good time, and according to its own good plans—it gives him what he wants (more rather than less) but still in an 'unexpected' way.

"The Law of Attraction, operating in response to Fearthought and the Faith in the future manifestation of the object of the Fear, certainly does tend to bring to the individual conditions, circumstances, and environment more or less correlated to his Fears and mental pictures. But, while this is true, it is found usually to bring about these results in strange, unanticipated, and 'unexpected' ways. The results accrue, but the channels are different from those anticipated and worried about. The Law has its own way of working out its processes, and, apparently, it understands its business far better than do most of the mortals who try to tell us all about it.

"Then, again, you must remember that even the worrying, fretting, Fearthought persons usually indulge in **some** cheerful, hopeful anticipations. Hoping against Fear, they manage to neutralize their Fearthought to an extent. The positive always tends to neutralize the negative, and so many of our manifestations of Fearthought are neutralized, defeated or destroyed by our more positive Hope-thoughts. Moreover, worrying, fretting, and pessimistic fearing often become formal habits—mere forms and shapes rather than things of substance; such habits, while negative and undesirable in themselves, do not rouse the springs of action nearly as much as do the real, vivid Fearthoughts of life. All these things must be taken into the equation of the matter now under consideration.

"Perhaps out of what has just been said you may be able to work out your own answer to the paradoxical pair of statements involved in the question before us. If you think carefully over it, the answer will dawn upon you. You will see that both statements are practically true, yet that each is but a half-truth. You will see how it is quite possible that, while admitting that Fearthought attracts to us its objects (or attracts us to its objects), nevertheless we are warranted in saying that "most of the things we worry about never really happen." The reconciliation and harmonization should not be so very difficult in the case before us. Exercise your thought upon it a little, and you will not only be obtaining useful knowledge but you will also be getting some excellent mental exercise.

"One thing, however, most certainly comes out of the whole examination and consideration of the question, and that one thing is this: **Fearthought and its foul brood of Worry, Dread, Panic, Jealousy, Apathy, Lethargy, and Despair never helped anyone to accomplish anything worth accomplishing; but, on the contrary, has served to prevent many persons from accomplishing such things.** From whichever one of the two viewpoints of the present question we may view Fearthought, it is seen to be undesirable, useless, and to be avoided. If we hold that it draws to us the feared things, then we should avoid it; if, on the other hand, it does not draw to us the particular things feared, but

only attracts a generally undesirable set of things of the same general character, then also is it to be avoided. From whichever viewpoint you see the thing, you perceive that Fearthought is to be avoided, rather than encouraged.

"It was formerly said that 'There is nothing to Fear but Fear.' We now say 'There is nothing to Fear—not even Fear itself.' So while avoiding Fear, and overcoming it, you must not make a Devil of it. It is a negative, shadowy thing at the best—a distorted reflection of Hope and Faith. Instead of fearing it and dreading it, turn your attention to Faith and Hope and let your attention dwell upon them. By turning on the Light, the Darkness disappears. Perfect Faith accompanied by an Earnest Hope drives away all Fear. Standing in the Sunlight, you need not fear the Shadows!"

Well, don't you think that I did well in passing on this question to Mr. Atkinson? You see, we got a chatty article from him without his intending to write one for us; and then we got the question answered by the very person whose statements originally gave rise to it. Some day I will talk to you about the principle of "Shifting the Burden," an actual example of which you now have before you. It is a subject well worth investigating.

PLENTY THERE

A western bookseller telegraphed to Chicago for a copy of "Seekers After God," by Cassin Farrar. He received this reply: "No seekers after God in Chicago or New York, Tru Philadelphia."

THE NEXT STEP IN EVOLUTION

(Continued from Page 118)

and He will dwell with them, and they shall be His people and God himself shall be with them and be their God."

A larger physical healing that incorporates this wonderful vision is at hand. The ax is being laid to the root of the tree. Behold, the army of drugless physicians, each in his own tongue saying, "Health is within yourself. The Life Force is the only healer." And higher still perhaps, on the ladder of attainment, behold the army of Christian Science, Divine Science and New Thought Practitioners who are healing the sick through purely spiritual means. Men and women whose only knowledge is the direct power of God, and who have demonstrated that an understanding love never fails, not only to heal the broken hearted, but to restore the wasted and broken bodies of men to more than youthful vigor. It is the vision of brotherhood and Cosmic fellowship. It is the radiance of power. Forever and forever it saith: "The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, he has sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

The Next Step in Evolution

By Henry Victor Morgan

(A Vision of Cosmic Consciousness
and the Larger Healing)

Mankind is still in the making. What was involved in that marvelously mystical statement: "Let us make man in our image, after our likeness," must be made manifest.

To the Cosmic understanding the Voice of the Spirit forever saith: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be." Men of vision can all agree with Tennyson when he says:

"And I doubt not through the ages
An increasing purpose runs
And the thoughts of men are broad-
ened
By the process of the suns."

Standing where we do today, and looking backward to the dim and shadowy past, we see man traveling an ever ascending scale. We see the germ of spiritual perception unfolding in an ever larger degree, while beyond us invisible hands beckon and the Voice of the Spirit saith, Eye hath not seen and ear hath not heard, nor has it entered into the mind to conceive the glory that awaits.

As illumined reason is brought to bear on the way of man, hope grasps the scepter of dominion, and faith leads triumphantly toward the promised land of individual emancipa-

tion and Cosmic fellowship. Man is reaching out toward the Infinite, and ever as his consciousness deepens, new revelations of Truth that is Eternal come to him. Mark well the words of **Truth that is Eternal**, for man does not create truth but discovers latent possibilities that always have been and always will be. This awareness of the completion of God's universe constitutes the metaphysics of the Absolute, and there can be no permanent system of human thought that lacks this perception of universality.

It is this wareness of God that constitutes the grandeur of the intellect and enables the beholder to endure as seeing that which is invisible. It is the foundation of hope and the door of prophecy. It is this alone that enables the prophet to speak of things that are not yet manifest as though they already were. It is the kingdom of the within toward which Jesus forever pointed.

It constitutes the new freedom toward which every aspiring soul reaches, and places before every human being the open door which no man can shut. It is the urge of God in the human consciousness, that calls us to cease from the outer quest and vain grasping after illusory conquest, and to find rest in the abiding stillness where dwells the soul serene.

The great treatise of Darwin on the Origin of Man and his relationship to all beneath him, while of inestimable value to the seeker for truth, pales into insignificance be-

to a greater or less degree, in almost every case of which we possess anything like a detailed record. The soul, as it treads the ascending spiral of its road towards reality, experiences alternately the sunshine and the shade. These experiences are "constants" of the transcendental life. "The spiritual states of the soul are eternal," said Blake, with the true mystical genius for psychology.

The complete series of these states—and it must not be forgotten that few individuals present them all in perfection, whilst in many instances several are blurred or appear to be completely suppressed—will be, I think, most conveniently arranged under five heads. This method of grouping means, of course, the abandonment of the time-honored three-fold division of the Mystic Way, and the apparent neglect of St. Teresa's equally celebrated Seven Degrees of Contemplation; but I think that we shall gain more than we lose by adopting it. The groups, however, must be looked upon throughout as diagrammatic, and only as answering loosely and generally to experiences which seldom present themselves in so rigid and unmixed a form.

These experiences, largely conditioned as they are by surroundings and by temperament, exhibit all the variety and spontaneity which are characteristic of life in its highest manifestations: and like biological specimens, they lose something of their eternal reality in being prepared for scientific investigation.

Taken all together, they constitute one continuous process of transcendence: the movement of consciousness from lower to higher levels of reality, the steady remaking of character in accordance with "the independent spiritual world." But as the study of physical life is made easier for us by an artificial division into infancy, adolescence, maturity, and old age, so a discreet indulgence of the human passion for map-making will materially increase our chances of undertaking the nature of the Mystic Way.

Here, then, is the somewhat arbitrary classification under which we shall study the phases of the mystical life:

(1) **The Awakening of the Self** to consciousness of Divine Reality. This experience, usually abrupt and well-marked, is accompanied by intense feelings of joy and exaltation.

(2) The Self, aware for the first time of Divine Beauty, realizes by contrast its own finiteness and imperfection, the manifold illusions in which it is immersed, the immense distance which separates it from the One. Its attempts to eliminate by discipline and mortification all that stands in the way of its progress toward Union with God constitute "**Purgation**": a state of pain and effort.

(3) When by Purgation the Self has become detached from the "things of sense," and acquired the "ornaments of the spiritual marriage," its joyful consciousness of the Transcendant Order returns in an enhanced form. Like the prison-

ers in Plato's "Cave of Illusion," it has awakened to the knowledge of Reality, has struggled up the harsh and difficult path to the mouth of the cave. Now it looks upon the sun. This is "Illumination"; a state which includes in itself many of the stages of contemplation, "degrees of orison," visions and adventures of the soul described by St. Teresa and other mystical writers.

These experiences form, as it were, a way within the Way: a training devised by experts which will strengthen and assist the mounting soul. They stand, so to speak, for education; whilst the Way proper represents organic growth. Illumination is the "contemplative state" par excellence. It forms, with the two preceding stages, the "first mystic life." Many mystics never go beyond it; and, on the other hand, many seers and artists not usually classed amongst them, have tasted, to some extent, the splendors of the illuminated state. It entails a vision of the Absolute: a sense of the Divine Presence: but not true union with it. It is a state of happiness.

(4) In the development of the great and strenuous seekers after God, this is followed—or sometime intermittently accompanied—by the most terrible of all the experiences of the Mystic Way: the last and most complete purification of the Self, which is called by some contemplatives the "Mystic Pain" or "Mystic Death," by others the "Dark Night of the Soul." The consciousness which had, in Illumi-

nation, sunned itself in the sense of the Divine Presence, now suffers under an equally intense sense of the Divine Absence: learning to dissociate the personal satisfaction of mystical vision from the reality of mystical life.

As in Purgation the senses were cleansed and humbled, and the energies and interests of the Self were concentrated upon transcendental things: so now the purifying process is extended to the very centre of I-hood, the will. The human instinct for personal happiness must be killed. This is the "spiritual crucifixion" so often described by the mystics: the great desolation in which the soul seems to be abandoned by the Divine. The Self now surrenders itself, its individuality, and its will, completely. It desires nothing, asks nothing, is utterly passive, and is thus prepared for the next stage—Union.

(5) "Union" is the true goal of the mystic quest. In this state the Absolute Life is not merely perceived and enjoyed by the Self, as in Illumination, but is "one" with it. This is the end towards which all the previous oscillations of consciousness have tended. It is a state of equilibrium, of purely spiritual life; characterized by peaceful joy, by enhanced powers, by intense certitude.

To call this state Ecstasy, as some authorities do, is inaccurate and confusing: since the term Ecstasy has long been used both by psychologists and ascetic writers to define that short and rapturous trance—a

state with well-marked physical and psychological accompaniments—in which the contemplative, losing all consciousness of the phenomenal world, is caught up to a brief and immediate enjoyment of the Divine Vision. Ecstasies of this kind are often experienced by the mystic in Illumination, or even on his first conversion. They cannot therefore be regarded as exclusively characteristic of the Unitive Way. In some, indeed—St. Teresa is an example—the ecstatic trance seems to diminish rather than increase in frequency after the state of Union has been attained.

Union must be looked upon as a true end of mystical education, the permanent condition of life upon transcendent levels of reality, of which ecstasies give a foretaste to the soul. Intense forms of it, described by individual mystics, under symbols such as those of Mystical Marriage, Deification, or Divine Fecundity, all prove on examination to be aspects of this same experience "seen through a temperament."

It is right, however, to state here that Oriental Mysticism insists upon a further stage beyond that of Union, which stage it regards as the real goal of the spiritual life. This is the total annihilation or re-absorption of the individual soul in the Infinite. Such an annihilation is said by the Sufis to constitute the "Eighth Stage of Progress," in which alone they truly attain to God. Thus stated, it appears to differ little from the Buddhist's Nirvana, and is the logical corollary of that panthe-

ism to which the Oriental mystic always tends. It is at least doubtful, however, whether the interpretation which has been put upon it by European students be correct. The passage in which Al Ghazzali attempts to describe it is certainly more applicable to the Unitive Life as understood by Christian contemplatives, than to the Buddhistic annihilation of personality.

Says Al Ghazzali: "The end of Sufism is total absorption in God. This is at least the relative end to that part of their doctrine which I am free to reveal and describe. But in reality it is but the beginning of the Sufi life, for those intuitions and other things which precede it are, so to speak, but the porch by which they enter. In this state some have imagined themselves to be amalgamated with God, others to be identical with Him, others to be associated with Him: but all this is sin."

The doctrine of annihilation as the end of the soul's ascent, whatever the truth may be as to the Moslem attitude concerning it, is decisively rejected by all European mystics, though a belief in it is constantly imputed to them by their enemies: for their aim is not the suppression of life, but its intensification, a change in its form. This change, they say in a paradox which is generally misunderstood, consists in the perfecting of personality by the utter surrender of self.

It is true that the more Orientally-minded amongst them, such as Dionysius the Areopagite, do use language of a negative kind which

seems almost to involve a belief in the annihilation rather than in a transfiguration of the self in God: but this is because they are trying to describe a condition of super-sensible vitality from the point of view of the normal consciousness, to which it can only seem a Nothing, a Dark, a Self-loss. Further, it will be found that this temperamental language is generally an attempt to describe the conditions of transitory perception, not those of permanent existence: the characteristics, that is to say, of the Ecstatic Trance, in which for a short time the whole self is lifted to transcendent levels, and the Absolute is apprehended by a total suspension of the surface consciousness. Hence the Divine Dark, the Nothing, is not a state of non-being to which the mystic aspires to attain: it is rather an approximate and imperfect name for his consciousness of that Undifferentiated Godhead, that Supernal Light whence we may, in his ecstasies, bring down fire from heaven to light the world.

In the mystics of the West, the highest forms of Divine Union impel the Self to some sort of active, rather than of passive life. Hence the ideals of the great Western contemplatives, the end of their long education, is to become "modes of the Infinite." Filled with an abounding sense of the Divine Life, of ultimate and adorable reality, sustaining and urging them on, they wish to communicate the revelation, the more abundant life, which they have received. Not spiritual mar-

riage, but divine fecundity is to be their final state. Not Galahad, but the Grail-bearer is now their type: and in their life, words or works they are impelled to exhibit that "Hidden Treasure which desires to be found."

No temperament is less slothful than the mystical one; and the "quiet" to which the mystics must school themselves in the early stages of contemplation is often the hardest of their tasks. The abandonment of bodily and intellectual activity is only undertaken in order that they may, in the words of Plotinus, "energize enthusiastically" upon another plane. Work they must; but their work may take many forms—forms which are sometimes so wholly spiritual that they are not perceptible to practical minds. Much of the misunderstanding and consequent contempt of the contemplative life comes from the narrow and superficial definition of "work" which is set up by a muscular and wage-earning community. All records of mysticism in the West are also the records of supreme human activity; not only of "wrestlers in the spirit," but also the records of great organizers.

Utterly remade in the interests of Reality, exhibiting that dual condition of fruition and activity which Ruysbroeck described as the crowning stage of human evolution, the "Supreme summit of the Inner Life," all the great Western mystics lived, as it were, with both hands; towards the finite and towards the Infinite—towards God and man. It

is true that in nearly every case such "greatactives" have first left the world as a necessary condition of obtaining contact with that Absolute Life which reinforced their own: for a mind distracted by the Many cannot apprehend the One. Hence the solitude of the wilderness is an essential part of mystical education.

But, having obtained that contact, and established themselves upon transcendent levels—being united with their Source not merely in temporal ecstasies, but by an act of complete surrender—they were impelled to abandon their solitude; and resumed, in some way, their contact with the world in order to become the medium whereby that Life flowed out to other men. To go up alone into the mountain and come back an ambassador to the world, has ever been the method of humanity's best friends. The systole-and-diastole motion of retreat as the preliminary to a return remains the true ideal of Christian Mysticism in its highest development. Those in whom it is not found, however great in other respects they may be, must be considered as having stopped short of the final stage.

Thus St. Catherine of Siena spent three years in hermit-like seclusion in the little room which we still see in her house in the Via Benincasa, entirely cut off from the ordinary life of her family. Says the legend: "Within her own house she found the desert; and a solitude in the midst of people." There Catherine endured many mortifications, was visited with ecstasies and visions:

passed, in fact, through the states of Purgation and Illumination, which existed, in her case, side by side. This life of solitude was brought to an abrupt end by the experience which is symbolized in the vision of the Mystic Marriage, and the Voice which then said to her: "Now will I wed thy soul, which shall ever be conjoined and united to Me!"

Catherine, who had during her long retreat enjoyed Illumination to a high degree, now entered upon the Unitive State, in which the whole of her public life was passed. Its effect was immediately noticeable. She abandoned her solitude, joined in the family life, went out into the city to serve the poor and sick, attracted and taught disciples, converted sinners and began that career of varied and boundless activity which has made her name one of the greatest in the history of the fourteenth century.

Nor does that mean that she ceased to live the sort of life which is characteristic of mystical consciousness. On the contrary, her astonishingly practical genius for affairs, her immense power of ruling men, drew its strength from the long series of visions and ecstasies which accompanied and supported her labors in the world. The conscious vehicle of "some power not herself," she spoke and acted with an authority which might have seemed strange enough in an uneducated daughter of the people, were it not justified by the fact that all who came in contact with her submitted to its influence.

(Continued to Page 133)

The Law of Cause and Effect

By Henry Thomas Hamblin

The Universe is controlled by a wonderful system of laws. Order reigns supreme. These laws always act, they are unfailing, they are immutable. The Universe is therefore not governed by caprice, but by absolute justice. The principle of the "square deal" runs through everything, we each get what we earn. Everything that comes into your life and mine is the result of greater causes which are invisible, and these causes are in our own mind. By our thoughts we bless or curse ourselves, because mind and thought are creative, and upon the character of our thoughts depends whether our lives shall be successful and happy, or unsuccessful and miserable, whether we shall be healthy and filled with the joy of living, or diseased and low-spirited. "As a man soweth that shall he also reap," is a scientific fact. The thoughts we think set in motion invisible forces in Nature, which bring into our lives fruit after their kind. If we think with the Law we bring joy, happiness, health, prosperity and abundance into our life. If we think against the Law, we attract to ourselves unhappiness, sorrow, disease, sickness, chronic ill-health, poverty and failure.

One who thinks that the cause of his failure or sickness or unhappiness is outside himself; if he thinks that it is due to circumstances, or

other people or to disadvantages of birth, he is deceiving himself and shutting the door of freedom in his own face. The truth is that the cause of everything that enters our life is contained within our own mind, for mind is the cause, of which everything else is the effect. If we make excuses for ourselves and try and put the blame of our own failure or disease, or unhappiness, on other people or on circumstances, we create an attitude of mind that drives away success and health and happiness, while it draws to us poverty, failure, ill-health, trouble, worry and despair.

"A thought," someone has said, "is an action in the process of being born," and this is perfectly true. Your sub-conscious mind, which is a giant-force which produces action, is guided by the thoughts which you allow to enter it. If you let your mind dwell upon evil things, there will come a time when your sub-conscious mind will compel you to break out into a course of evil action which would have horrified you before. The sub-conscious mind is like a volcano—it is ready to boil over at any moment, and if stimulated by wrong thoughts, will produce actions which may wreck your life. In the same way, if you allow your mind to entertain thoughts of fear or worry, or doubts of your own ability to succeed, this will cause the sub-conscious mind to shape your actions in such a way as to produce failure in your life. In the same way, to believe in disease or even to fear it, is to instruct the sub-con-

poisonous mind to produce disease. Again, to give way to thoughts that are impure, or to anger, hate, envy, and similar emotions, is to break down the nervous system, and also to produce deadly poisons within the body that are not only detrimental to health, but actually dangerous to life.

Every thought that we think has its effect for good or for ill upon our life, health, happiness, and circumstances. Therefore, thought-control is the greatest possible achievement, for by controlling our thoughts, we control our actions, and by controlling our actions, we control our life, and by controlling our life, we overcome what is called fate, and get into the path of our glorious destiny.

It is not true that man need remain the sport of fate and the plaything of circumstances, for by controlling his thought he can set free wonderful inward powers, and bring them into expression. He can cease to fail, and, instead, bring into his life true success and lofty achievement. He can overcome poverty, ill-health, disease, sickness and unhappiness, for he has within him divine powers of wonderful potency, which are longing to be set free, but which at present may be lying dormant and unexpressed, but which can be brought into expression. He can rise from the ashes of his former failures to higher and better things. He can become happy, prosperous, healthful and care-free. He can become filled with the joy of living and be energized by noble inspirations and stimulated by high ideals. He can leave

behind the disappointments of his old life, and press on to a higher life of achievement, self-mastery and ineffable joy. Life can be made to become filled with new beauties and delights, and capable of a fuller and richer meaning. Indeed, to one who can control his thoughts, there are no heights to which he cannot climb, the highest that he can conceive of can be attained to, and then will be seen even greater beauties and possibilities lying before him.

This subject of "cause and effect" and "the power of thought," is of such great importance, it ought to be known by everyone. If everyone knew that every thought must inevitably either bless or curse him or her according to its character, people would try to control their thoughts. Thought-control is not easy, but it can be accomplished. Many people are learning how to do it, and through it they are leaving failure and lack, sickness and unhappiness behind them, and are pressing on to higher and better things. We are spreading the light, so that knowledge is brought within the reach of all. We ask you to help your fellows by passing this knowledge on. Do not neglect it, for it may be the turning-point in someone's life—if you will pass it on. You can pass this way but once; see to it that you help someone along life's pathway.

"Those who can, DO;
Those who cannot, TEACH."

Reaching the Cell-Minds

By William Walker Atkinson

In the preceding paper of this series your attention was directed to the presence and activity of the mind in the cells of which the human body is composed. You were shown that the human body is an enormous "cell" community," containing within its limits numerous minor cell communities. Each and every one of the cells composing these communities were shown to be possessed of mental qualities and properties—each was shown to be endowed with sufficient mind to enable it to perform its functions, offices, and purposes in the physical economy.

By reason of certain conditions and influences which need not be discussed at this point there sometimes arise something which may be called "cell rebellions," in which groups of cells, large or small as the case may be, seem to "go on strike," and to refuse to perform efficiently the duties which the physical system as a whole demands of them. The result of this refractory or rebellious action on the part of the cells is disease; in fact, there are many excellent authorities who hold that most diseases are caused in just this way.

Dr. S. F. Meacham says: "Disease is a failure of the cells to make good their waste, or to do their full duty. This may be an individual matter with the cell, or may result from imperfect cooperation; there

may be a mutiny in the cooperative commonwealth constituting the body.

. . . Any failure of this kind is disease, either local or general, according to the importance of the mutinous or weakened cell. A cure results when the cells again do their work, or when other cells learn to do that particular work, which is sometimes the case. A remedy is any substance, or force, or procedure that will stimulate, or help, or remove obstacles that prevent these cells from doing their work. Keep in mind that the life process acting through or in the cell does the work, whether aided or alone. . . .

"The process going on in each cell is an intelligent one, and all intrinsic methods are really but suggestions offered to the cell, the real workers; and the fact is that any one of these helps may be chosen, and all may be rejected. The repair of a cell is as equally an intellectual process as any other can be. . . .

Cure consists in the repairing of wasted tissue, and in the cells restoring and repairing themselves into a definite pattern necessary to mutual work. . . . The cells must build up the waste, and this they do by their internal forces; all disease is really cured by internal force, viz., force resident in the cell itself."

Another writer says: "At times it seems that some of the smaller groups (and even some of the larger ones on certain occasion) go 'on a strike,' rebelling against unaccustomed and improper work forced upon them—working overtime—and similar causes, such as lack of proper

nourishment. These little cells often act just as would men under the same circumstances—the analogy is often startling to the observer and investigator. These rebellions or strikes seem to spread, if matters are not arranged; even when matters are patched up the cells seem to return to their work in a sullen manner, and, instead of doing their work the best they know how, they will do as little as possible, and only just when they feel like it. . . . A restoration of normal conditions resulting from improved nutrition, proper attention, etc., will gradually bring about a return to normal functioning, and matters may be very much expedited by orders from the will, directed immediately to the cell-groups. It is astonishing how soon order and discipline may be restored in this way.”

Thomas J. Hudson says: “Science teaches us that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is, indeed, no life without mind, from the lowest unicellular organism up to man. It is therefore a mental energy that actuates every fibre of the body under all its conditions. That there is a central intelligence that controls each of these mind organisms, is self evident. It is sufficient for us to know that such an intelligence exists, and that for the time being, it is the controlling energy that normally regulates the action of the myriad cells of which

the body is composed. It is, then, a mental organism that all therapeutic agencies are designed to energize, when, for any cause, it fails to perform its functions with reference to any part of the physical structure.”

Another writer says: “When this great principle of therapeutics—the principle that all cures are really performed through and by means of cell-activity, and that cell-activity is mental and under the control of the confederated minds of the totality of the cell-life of the body—is clearly perceived, the great mystery of mental therapeutics vanishes. For when this principle is grasped, it is perceived that all cures are really mental cures, no matter by what methods or means the mental forces are called into operation. This being granted, it is seen that mental therapeutics is simply the calling into operation of the mental forces resident in the cells, organs and entire physical system, not by means of physical remedies or appliances, but rather by a direct appeal to the corporeal mind itself, and thus to the cell-minds and organ minds.

“Mental healing, in any of its forms and phases, is the most direct and immediate form of healing there is. Instead of proceeding in a roundabout way to get at the mind in the cells, organs, and parts, and thus to arouse it into activity, it makes a direct appeal to headquarters—to the corporeal mind—and energizes it into activity. The corporeal mind, which is very amenable to suggestions or instructions prop-

erly given it, falls in with the methods of cure stated to it by the healer, or the person himself. It sends directing messages to the diseased organs and cells, and stimulates them to a greater activity, if this is needed; or, again, it may recreate harmony where discord has been manifested. It proceeds to exercise its supreme coordinating power, and regulates and adjusts, directs and guides, the activities of the cells and organs."

As we have pointed out to you in the earlier papers of this series, all manner, modes, forms and methods of Mental Healing—and this includes all forms and phases of Faith Healing—proceed upon this one general principle, i. e., that of arousing into normal functioning that part, field, or plane of the mind which regulates and governs the physical processes. It makes no difference what that part or plane of the mind may be called—whether Subjective Mind, Subconscious Mind, Instinctive Mind, or Corporeal Mind—just so the term indicates that part or plane of the mind which causes the physical and vital processes to "go." All forms of Mental Healing, or Faith Healing, or whatever else you may choose to call it, proceed to remedial and curative activity in just one way—by rousing into normal activity and functioning the cells in the organs of the body.

The "suggestions" of the more "regular" forms of psycho-therapy are designed to awaken and arouse the subconscious mentality of the patient, and to fill it with ideas and

mental images of the normal functioning of the organs or cell-groups of the body which have been manifesting a rebellious tendency. The idea in the mind of the practitioner is always that of causing the "thought to take form in action," or the mental state to manifest itself in physical form; this idea is based upon sound psychology, and is backed by a wealth of practical experience in the practice of psychotherapy.

The "treatments" and "affirmations" of the various schools of Faith Healing operate in precisely the same way. Those schools vigorously deny the statement, the best disinterested authorities hold that in essence, substance, and effect, the "suggestions" of the psycho-therapists, and the "treatments" and "affirmations" of the Faith Healers, are really the same thing at the last analysis. Each of them represents simply one particular form of arousing the subconscious mentality and filling it with mental pictures of normal functioning, and inspiring it with faith, hope, belief, and confident expectation of the successful outcome of the treatment. These treatments, or suggestions, act upon the subconscious mentality, and in turn are transmitted to the cell-groups in the affected organs, or to the cells of the affected regions of the body.

There is no use in persons quarreling about the efficacy of the respective merits of the several forms of mental treatments or practice; all these forms are but particular

phases of the same thing. The truth is that no one particular form is "the best" for everyone at all times. Rather, each particular form is "the best" for certain persons at certain times. What is "the best" for one person, may be "the worst" for another; and, likewise, what may be "the best" for a certain person at any one time may not be so at a later time, for the ideas, beliefs, views and knowledge of that person may have changed materially in the meantime.

There are some persons to whom the "religious" appeal is the strongest. These persons will be apt to obtain the best results from treatments, suggestions, or affirmations in which the religious element is strongly in evidence. The religious appeal is the strongest with most persons, and for this reason there probably will always be a very large following of the Faith Healing schools whose theories and practices of healing contain a large proportion of the religious element. Many of these persons could not be "reached" nearly so well by a mere abstract metaphysical appeal, and still less by a purely psychological one. All practical psychologists, and many practical physicians know this; for this reason they direct certain classes of patients to healers and religious-therapeutic "churches" where such methods are practiced.

On the other hand, there are many persons to whom this best mentioned form of Mental Healing, or Faith Healing, does not appeal—it "leaves them cold," and they soon lose in-

terest in the subject and say that "there is nothing in it" whenever Mental Healing is mentioned. But these same persons may, and often do, obtain excellent results from Mental Healing conducted along the lines of either (1) abstract metaphysical principles and practice, or (2) scientific psychological principles and practice. According to their respective temperaments, experience, or tastes, either the abstract metaphysical explanation, or the scientific psychological basis, will attract and hold them. Interest, attention, belief, faith, hope—all these, however aroused, tend to set into operation the inner forces of the mentality governing the cells, organs, and processes of the body, and the healing work begins.

This is not all, however. The same principle operates in cases in which the patient's interest, confidence, faith, hope, and expectant attention is aroused by the attractive idea of some "patent cure," be it a "patent medicine," a new kind of apparatus or appliance, or a new school of healing practice. Without taking from many forms of therapeutic practice (drugless as well as drugging) any virtues which may rightly belong to them by reason of their respective characteristic qualities, it is beyond question that a large percentage of their successful results and "cures" really arise and flow from purely mental causes—causes set into operation in the same way as are those which characterize "straight" Mental Healing.

Faith, Hope, Confident Expect-

tion, Expectant Attention—all these set into activity the Mental Forces which, through the mind in the organs and cells, work the "cure." The particular methods by means of which these forces are aroused and set into motion are secondary in importance; they are but the outer garments worn by the Active Principle of Healing—the Mental Principle. As we have repeatedly said to you in these papers, a Brass Door-Knob firmly believed in, regarded with strong faith and hope, would be a most potent and effective Healing Agent—sufficiently well believed in and accepted as a true source of Healing Power, it could and would duplicate the results of any of the great schools, cults, "isms," "ologies" and "sciences" practicing and teaching Faith Healing, Mental Healing, Spiritual Healing, or any other kind of healing in which the inner Mental Power is the real and actual healing agent, force, and power.

Nearly twenty years ago, while conducting some very interesting investigations and experiments in Mental Healing, I evolved a method of treatment which brought surprisingly speedy and effective results. I began guardedly and cautiously to mention these methods in my writings on the subject, but held myself back a little because I wished to verify more fully the results by means of a more extended investigation and series of experiments. Before I reached this point, however, I met Dr. Paul Edwards, a well-known Mental Science teacher and

healer who had just returned to this country after a wonderful trip abroad in which he attracted very wide attention.

In the course of conversations with Dr. Edwards, and in listening to some of his class lectures, I found that he had been investigating along the very same lines as myself; and, moreover, he had demonstrated the virtue and efficacy of a similar method of treatment in a great number of cases treated by him—a far greater number than were represented by my own experiments. Of course, he used different terms from my own, and the minor details of his method were different from those of mine, but the essential principle was the same. I was delighted to find this to be the case, for it corroborated my own ideas and made unnecessary further experiments of my own part—this last was very pleasing to me, for I was "up to the neck" in other work about this time.

Looking back, I sometimes think that it was a pity that I did not follow up the line of experiments above referred to, instead of devoting so much of my time for a number of years to thought along more abstract lines. But, to me, as to many others, the lure of "metaphysics" was too strong to be resisted, and I discontinued (for the time being) my original work along the lines of Practical Psychology. Leaving the "How," I sought the "Why"—and the "Ultimate Why," at that. After running 'round the wheel of the metaphysical squirrel-cage for several years,—covering a lot of ground but "get-

sion, Expectant Attention—all these set into activity the Mental Forces which, through the mind in the organs and cells, work the "cure." The particular methods by means of which these forces are aroused and set into motion are secondary in importance; they are but the outer garments worn by the Active Principle of Healing—the Mental Principle. As we have repeatedly said to you in these papers, a Brass Door-Knob firmly believed in, regarded with strong faith and hope, would be a most potent and effective Healing Agent—sufficiently well believed in and accepted as a true source of Healing Power, it could and would duplicate the results of any of the great schools, cults, "isms," "ologies" and "sciences" practicing and teaching Faith Healing. Mental Healing, Spiritual Healing, or any other kind of healing in which the inner Mental Power is the real and actual healing agent, force, and power.

Nearly twenty years ago, while conducting some very interesting investigations and experiments in Mental Healing, I evolved a method of treatment which brought surprisingly speedy and effective results. I began guardedly and cautiously to mention these methods in my writings on the subject, but held myself back a little because I wished to verify more fully the results by means of a more extended investigation and series of experiments. Before I reached this point, however, I met Dr. Paul Edwards, a well-known Mental Science teacher and

healer who had just returned to this country after a wonderful trip abroad in which he attracted very wide attention.

In the course of conversation with Dr. Edwards, and in listening to some of his class lectures, I found that he had been investigating along the very same lines as myself; and, moreover, he had demonstrated the virtue and efficacy of a similar method of treatment in a great number of cases treated by him—a far greater number than were represented by my own experiments. Of course, he used different terms from my own, and the minor details of his method were different from those of mine, but the essential principle was the same. I was delighted to find this to be the case, for it corroborated my own ideas and made unnecessary further experiments on my own part—this last was very pleasing to me, for I was "up to the neck" in other work about this time.

Looking back, I sometimes think that it was a pity that I did not follow up the line of experiments above referred to, instead of devoting so much of my time for a number of years to thought along more abstract lines. But, to me, as to many others, the lure of "metaphysics" was too strong to be resisted, and I discontinued (for the time being) my original work along the lines of Practical Psychology. Leaving the "How," I sought the "Why"—and the "Ultimate Why," at that. After running 'round the wheel of the metaphysical squirrel-cage for several years,—covering a lot of ground but "Fol-

ting nowhere" so far as were concerned things of practical value—I finally returned to my former field.

But, somehow, I never again took up the line of the particular investigation and experiment to which I have referred; though I wrote more or less, from time to time, concerning what I had previously discovered, and of what I had learned from Dr. Edwards concerning his own investigations and practice. Some of these days, if I can find time for it, I shall take up this important "loose end" of my work; or, perhaps, someone else will do this for me, and save me the time and work necessitated by the task. I think it well to indicate briefly in this paper the general principles of this method of Mental Healing, for it is of great practical value, I feel—one thing I do know, and that is that it will "work out" in practice.

The general principle of the method referred to is this: **Direct your suggestions, treatments, statements, or affirmations (call them what you will), immediately and directly to the "organ-mind," or "composite cell-mind" of the affected or rebellious organ or part. Talk to it, address it, give orders to it, just as you would to a child, dog, horse, or pupil looking to you for orders and instruction. Direct its attention to its errors and mistaken conduct in the past; tell it that you expect it to do better, that you have confidence in its desire to do better and in its ability to do so; and then tell it exactly what you want it to do. Treat it like a child-mind, in every way; go about**

the treatment just as you would go about correcting a young child and leading it to do better. You will find that the organ-mind, or cell-group, will respond to you just as does the mind of a child—you may even actually "feel" it "sitting up and taking notice," listening to you, and finally agreeing to do what you want it to do.

There you have the whole thing in a nutshell. Try it, and you will find out how well it works. Oh, never mind the theory or "explanation"—make up one for yourself, if you must have one: the main thing is that the method "works out" in actual practice—it "does the work"—this being so, let the theory "go hang." All the theory you need is the fact that **there is mind in the organ or part; that that mind will listen to you, and will understand just what you are saying to it; and that that mind may be led to obey you and to follow your instructions**—and this means a restoration of normal functioning of that organ or part. If you like, you may attract the attention, and arouse the interest of the organ-mind by first giving a gentle patting over the surface of the body immediately over the organ, as if you say: "Here, organ-mind, wake up and listen to what I have to say to you!" Then proceed to reason with the organ-mind, and to deal with its instruction as you would with the mind of a young child. "Childish notion," you may say; well, perhaps so—but "it works," it does the work," I tell you!

Dr. Edwards held positively that there is a great difference in the character of the "intelligence" in the organ-minds of the several organs; and that, accordingly, one must "go about it differently" in treating the different organs in this way. I believe that he was right in this—my own experiments seemed to point to the same conclusion. He said that, for instance, the Liver-mind was dull, heavy, stupid, slow, sluggish, and "brutish"; that the Heart-mind was gentle, responsive, and "very intelligent"; that the Stomach-mind was amenable to reasoning, and was disposed to do right if one "has confidence in it"; that the Nerve-minds require coaxing and gentle treatment; and so on.

Practitioners of psycho-therapy, suggestion, and mental healing to whom I imparted this method many years ago, have reported to me that they have found that its employment often resulted in almost immediate cures of chronic constipation; and that it was almost equally effective in cases of menstrual irregularities; and quite effective in cases of indigestion, dyspepsia, etc. I have often had friends among the practitioners to laugh at me at first when I told them about this "talking up to" the organ-minds; but in many cases they were afterward glad to follow this plan in their treatments, sometimes doing the "talking up" mentally instead of aloud, however, and thus keeping in line with the traditions and customs of their respective schools. Even "Divine Science" healers have effectively

employed this method "on the side." In Self-Healing it works just as well—an eminent physician once told me that "it is the most effective method of Auto-Suggestion I have ever heard of." Try it!

THE MYSTIC WAY

(Continued from Page 124)

Our business, then, is to trace from its beginning a gradual and complete change in the equilibrium of the self. It is a change whereby that self turns from the unreal world of sense in which it is normally immersed, first to apprehend, then to unite itself with Absolute Reality: finally possessed by and wholly surrendered to this Transcendent Life, it becomes a medium whereby the spiritual world is seen in an unique degree operating directly in the world of sense. In other words, we are to see the human mind advance from the mere perception of phenomena, through the intuition—with occasional contact—of the Absolute under its aspect of Divine Transcendence, to the entire realization of an union with Absolute Life under its aspect of Divine Immanence. The completed mystical life, then, is more than intuitional: it is theopathic. In the old language of the mystics, it is "the deified life."

A YOUNG PHILOSOPHER

Winnie had been very naughty, and her mother said: "Don't you know you will never go to heaven if you are such a naughty girl?" After thinking a moment, she said: "Oh, well, I've been to the circus once, and 'Uncle Tom's Cabin' twice. I can't expect to go *everywhere!*"

“*Tat Twam Asi*”

By Edward Goldbeck

These words (“That are thou”) sum up old India’s wisdom. They were uttered for the first time thousands of years ago, and today they are as young as they were then. They are hoary and modern. Buddha himself may have enunciated them solemnly, but they could have come just as well from the lips of Berthelot or Darwin. They were inspired by a religious feeling, and science, the exact and experimental science of our days, has proved them to be true. What they meant to those who heard them first we do not know. We can only try to divine it.

The “soul of the far east” is an enigma in itself, and the soul of generations which vanished before Europe’s history began must remain dim and shadowy even to the scholars who are devoting their lives to the exploration of its mysterious depths. But these three words may give us a practical philosophy of life; they may inspire and guide our conduct; they may endow us with strength and tenderness and understanding and the joyful acquiescence for which we all, consciously or unconsciously, are yearning and striving.

If we contemplate nature in this spirit we shall feel one with her; we shall feel that she is one with us. We are nature, and cannot be separated from her. There is no enmity between man and nature any more. We can speak of her as Goethe did when he said: “She has brought me

into this world; she will lead me through it. I confide myself to her. She may manage me. She will not hate her own work.”

For long and dark periods nature was decried as something Satanic; the body was cursed; love was condemned as carnal lust; the task of the saint was to kill his instincts. The human being prided itself on being fundamentally different from the animal; there was an abyss between ourselves and the rest of creation. Now we look at the animal, the stone, and the plant with the feeling: “That art thou.” The difference between all these phenomena is only gradual. We are made of the same elements. Nothing is dead in nature; everything is alive. There is no rest in nature, only unceasing movement, just as we cannot stop thinking without stopping living.

Is not this idea more beautiful than the legend that everything was created only to be used by man? This interpretation of life we might call an imperialistic one. I am here. “Veni, vidi, vici.” I am the emperor, the master. No other existence matters. The whole creation, organic or unorganic, is at my disposal. I am responsible only to God, who made me and showered all these gifts on his favorite child.

The other interpretation of life is certainly more humble, fair, and, so to say, democratic. We feel united to all those creatures which up to now we regarded only as our subjects and predestined victims. It may take away from our pride, which was always silly and some-

times diabolical, but it will add to our happiness. Why should it do that?

The question cannot be answered satisfactorily, because the answer will always be individual. All those in whom the craving for power is strong will obstinately stick to the idea that man is the overlord of the earth and that all the other beings were given to him to do with them whatever he pleased. All those who believe in equal opportunities will feel happier when they are in rank and file with the other emanations of nature. Of course, we do not know how natural history will work out these opportunities, and we may even smile at the pettiness of this comparison. But the old idea of man as a ruthless and irresponsible tyrant strikes me as being odious, and without the counterpoise of the trembling contemplation of life after death it would have made the world an unbearable sojourn, the booty and battleground of monsters like the Borgias.

Francesco d'Assisi, who called the water his sister and the fire his brother, was a modern man; he was a monist and knew that the universe is an immense one. Science has stated that all the millions of celestial bodies which move through space show the same chemical materials. The day may come when the elements which we know today will be reduced to one primordial and ubiquitous matter. "That art thou!"

The reader may be doubtful whether these cosmic fantasies will

lead us anywhere. Did not I say that there was a practical philosophy hidden in these three Indian words? I said so, and I think so. It is not exactly the same as the Christian rule: Love thy neighbor like yourself! We may try to do that and at the same time think that we are fundamentally different from the other man and much superior to him. We may stoop to love him and, while doing our duty by the letter, violate the spirit of Christ's teaching.

The Indian idea gives us another viewpoint. If we know that we are of the same stuff as the other man, if we know that the word "I" is an illusion, we shall not be able any more to look down on our neighbor. He is not only my equal; he is my ego. The outward appearance is nothing but a veil, hiding myself from myself. This is more than brotherhood; it is identity.

When this idea has taken hold of you, you will smile at the idea of kowtowing to a multimillionaire, and you will not be tempted to scorn the beggar. Pride and humility will be empty words for you. "Oneness" will be the only word. You will refuse to hurt other people because you know that by doing so you would only hurt yourself. You will be glad to help other people, because by doing so you will help yourself. There is no isolation possible. Everything is connected, interdependent. Everything is the same, although appearance is ever-varying. "I" am changing constantly, going through innumerable forms of birth, death, resurrection.

If I consider myself as an individual, a "being that cannot be divided," that stands alone by himself, in contrast with its surroundings and in antagonism to other individuals, such an interpretation of my earthly position may easily and logically lead up to the delusion that my ego is the god whom I must serve. Then practically everything will be allowed to me, because life is struggle and war, and I must subjugate, not to be subjugated; I must kill, not to be killed. I must choose between being master or slave, hammer or anvil. The choice will not be difficult. Egotism will be my watchword.

But if I realize that I am of the same clay as the other beings the word egotism loses its meaning. The word altruism loses its meaning, too. What do we understand by altruism? ("Alter," a Latin word, means: the other one.) Consideration of the other man's feelings, needs, and desires. But there is no other man. The other man is the same man. "That are thou." He is I.

In everyday life it is not easy to keep this in mind. We meet people whom we dislike, whom we hate, whom we loathe. The very idea that such a man should resemble me, that the elements of our beings should be the same, is offensive, disgusting, heinous. But a simple operation of our mind will bring a hygienic diversion. Try to find out what is the feature which you dislike most in the object of your aversion and then examine yourself

calmly and impartially. In ninety-nine cases out of a hundred you will discover it in the makeup of your own character, and all of a sudden you will feel that in disliking the other one you disliked yourself only. You saw yourself in a magnifying and uglyfying mirror, and this uncomplimentary picture aroused your wrath.

"Tat twam asi." If humankind would understand these three simple words a new era would begin—the era of cooperation, which the world needs so badly. They were spoken thousands of year ago; their exhortation was buried in the clangor of the everlasting struggle for life, but again and again they emerged, and today they are endowed with a new significance and a new hope.—Chicago Sunday Tribune.

THE MODERN SPIRIT

It was in Sunday school. None of the children ever gave much thought to their lesson, and the new boy was not expected to know very much about it, anyway.

"Now, Willie," said the teacher, "who swallowed Jonah?"

"I dunno," giggled Willie.

"Bobby, can you tell me who swallowed Jonah?"

"You can search me," said Bobby.

"Tommy, can you tell me who swallowed Jonah?" more severely.

"Please, ma'am," whimpered Tommy, "it wasn't me!"

The teacher was disgusted. Turning to the new boy, she asked:

"Johnny, who—swallowed—Jonah?"

"I'll bite," said Johnny. "What's the answer?"

Mediaeval Theosophy

By Oscar Nystrom

In the Middle Ages various teachers of systems of Theosophy arose, flourished, and passed away. Varying in their interpretations, and in their non-essential doctrines, these teachers are found to have adhered in the main to the essential elements of theosophical thought; each kept alive the flame, and transmitted it to the torch of the one following him in the procession of time.

A competent reference book says: "In the Middle Ages theosophy was taught by Tauler, Eckhardt, Paracelsus, Van Belmont, Robert Fludd, Thomas Vaughan, Heinrich Kunrath, Jacob Boehme, Johann Georg Gichtel, and later by Count Saint-Martin and Schelling. At different periods men appeared claiming to teach the immortality of the soul, and the existence of a vast cosmos, moved by occult forces, of which this earth is but an infinitesimal part. They claimed to show the instability of material existence, the reality of an occult world reaching everywhere into ours."

Of the Mediaeval Theosophists above named, Eckhardt, Boehme, and Paracelsus are the ones better known, and in this paper I shall endeavor to present to you a general idea of their respective teachings.

The Theosophy of Meister Eckhardt

Johannes Eckhardt, the great German mystic and theosophist [usually termed "Meister" (i. e., Master)

Eckhardt], was born in the year 1260 A. D., and died in the year 1327 A. D. He was a member of the Dominican Order, and in 1298 became prior at Erfurt and vicar of Thuringia. His teachings drew upon him the displeasure of the more orthodox of the powers of the Church, and he was called to account by the Inquisition at Cologne in 1327. He made a conditional and quite ingenious recantation—he professed to disavow whatever in his writings could be shown to be erroneous! A bill was published, condemning certain propositions extracted from his works; but before its publication Eckhardt died. He was regarded as a deep thinker, and a profound metaphysical reasoner. His writings are mystical in spirit, and symbolical in form.

Eckhardt's Theosophy began with the fundamental postulate that "behind God there is a predicateless Godhead, which, though unknowable not only to man but also to itself, is, as it were, the essence and potentiality of all things." Apart from God, he held, there is no real being. He insisted upon the Unknowability of God; he held that "anything definitely ascribed to the Godhead would limit and therefore destroy its Infinity. But the Godhead, conceived by him, is not "God" as known to man; from the Unknowable Godhead, he taught, proceeded the Trinity, or Triune God, which is knowable and known to man. From the Godhead proceeds, and in it, as their nature, exist the three persons of the Trinity, which are "conceived

as stadia of an eternal, self-revealing process "

Eckhardt differentiated the idea of God into two ideas, viz., the idea of the Essence of the Godhead, i. e., that which it is in itself; and the Nature of the Godhead, i. e., that which it becomes as an object for others. The Unknowable Godhead reveals itself in the Personal God—the Father. From the Father eternally proceeds the Son; the eternal generation of the Son is equivalent to the eternal creation of the World. The Son is taught as being the word or expression through and in which the Father becomes self-conscious. The Father eternally begets the Son, and the Son's return into the Father in love and mutual will is the Spirit. But the Father is not held to exist before the Son: rather, it is held that only the begetting of the Son, and thus arriving at self-consciousness, does He become the Father. God is held to be Reason, and in Reason is contained the ideal world of creatures; in the Son all things are made in ideal form.

The sensuous and phenomenal aspects of the World of creation, insofar as they seem to imply independence of God, are mere nothingness. All things are held to exist only through the presence of God in them, and the goal of creation, like its outset, is the repose of the Godhead. The soul of man—the microcosm—seeks and strives to attain the unspeakable bliss of reunion with the Godhead, or, as Eckhardt himself expresses it, it seeks to "be buried in God." A writer says of this con-

ception of Eckhardt: "As all things have arisen from God, so they all tend to return to Him. Repose in Him is the end of all things; and in man, the noblest of creatures, this end may be realized.

"Man has the power of reaching to the Absolute. This power—which Eckhardt called 'the spark'—is in truth God working in man. In knowing God, God and man are one; there is no distinction of knower and known. Union with God—the birth of the Son in the soul—is the ultimate end of all activity, and is to be attained by resigning all individuality. When this union is reached the soul is one with God; its will is God's; it cannot sin. Yet all this applies only to 'the spark' in the soul, the other powers of which may be properly employed upon other things. Thus, Eckhardt leaves open the way to adjust the balance between feeling and action—between philosophical theory and practical life."

Another writer says: "Regarding evil simply as privation, Eckhardt does not make it the pivot of his thought, as was afterward done by Boehme; but his notion of the Godhead as dark and formless essence is a favorite thesis of Theosophy." Eckhardt's insistence upon the postulate that "There is none Being other than God" is equally typical of advanced Theosophy. He said: "The word 'I Am' can be spoken by no creature, but by God only; it becomes the creature to testify of itself 'I Am Not!' Surely an absolute statement!

The Theosophy of Jacob Boehme

Jacob Boehme (or Behmen), the great German mystic and theosophist, was born A. D. 1575 and died A. D. 1624. He was born of peasant parents, and spent his boyhood in tending cattle; he afterward learned and followed the trade of shoemaking. His education was limited, but he seems to have been gifted with native talent, or genius, for metaphysical thought and reasoning; his writings attracted great attention during his lifetime, and still greater in the centuries following his death.

A writer says: "Boehme was one of the most astonishing cases in history of a natural genius for the transcendent; he left his mark upon German philosophy as well as upon the history of mysticism. William Law, Blake, and Saint-Martin are among those who sat at his feet. The great sweep of Boehme's vision includes both Man and the Universe: the nature of God and of the Soul. In him we find again that old doctrine of Rebirth which the earlier German mystics had loved. Were it not for the difficult symbolism in which his vision is expressed, his influence would be far greater than it is. He remains one of those cloud-wrapped immortals who must be re-discovered and reinterpreted by the adventurers of every age."

Another writer says: "In some respects Boehme anticipated the views of such absolutists as Spinoza, Schelling, and Hegel. The intellectual contemplation of the Absolute, out of which the contradictions in the world of phenomena proceed

and into which they return, is common to these absolutistic systems and to Boehme; Hegel, indeed, expressly represents Boehme's negativity, the active principle of development, as an obscure foreshadowing of his own intuitions, and on that account places him at the head of modern philosophy."

The essential features of Boehme's philosophy are stated in the following extract from an article on the work of that philosopher contained in a competent reference work: "Boehme's fundamental doctrine is that everything exists and is intelligible only through its opposite. Thus, in the very nature of goodness, evil is necessary as an element of its perfection; without evil, the will would rest content with its present state and progress would be impossible. God himself contains conflicting elements in His nature, the whole universe being a constituent in His divine holiness. Boehme stated his doctrine in technical theosophic language which makes it quite unintelligible to the uninitiated."

Pringle-Pattison says: "Boehme is a typical theosophist, and as modern theosophy has nourished itself almost in every case upon the study of his works, his dominating conceptions supply us with the best illustration of the general trend of this mode of thought. His speculation turns, as has been said, upon the necessity of reconciling the existence and the might of evil with the existence of an all-embracing and all-powerful God, without falling into

Manichaenism on the one hand, or, on the other, into a naturalistic pantheism that denies the reality of the distinction between good and evil. He faces the difficulty boldly, and the eternal conflict between the two may be said to furnish him with the principle of his philosophy.

"It is in this connection that he insists upon the necessity of the Nay to the Yea, of the negative to the positive. Eckhardt's Godhead appears in Boehme as the Abyss, the Eternal Nothing, the Essenceless Quiet—the 'Ungrund' and the 'Stille ohne Wesen.' But if this were all, the Divine Being would remain an Abyss dark even to itself.* In God, however, as the condition of his manifestation, lies, according to Boehme, the 'Eternal Nature' or the *Mysterium Magnum*, which is as anger to love, as darkness to light, and, in general, as the negative to the positive. This principle (which Boehme often calls the evil of God) illuminates both sides of the antithesis, and thus contains the possibility of their real existence. By the 'Qual' or torture, as it were, of this diremption, the universe has qualitative existence, and is knowable. . . . This principle of the nature of God forms also the Matter, as it were, out of which the world is created; without the dark and fiery principle, we are told, there would be no creature. Hence God is sometimes spoken of as the Father, and the Eternal Nature as the Mother, of things. Creation is conceived as an eternal process."

Another writer, in an article in a

leading reference work, says of Boehme and his philosophical conceptions: "Boehme always professed that a direct inward opening or illumination was the only source of his speculative power. He pretended to no other revelation. . . . He claimed to have "beheld" the mysteries of which he discoursed. He saw the root of all mysteries, the Ungrund, which issues all contrasts and discordant principles. He saw these in their origin; attempted to describe them in their issue, and to reconcile them in their eternal result. He saw into the being of God; whence the birth or going forth of the divine manifestation. Nature lay unveiled to him, he was at home in the heart of things. If he failed, said he, it was in expression; he confessed himself a poor mouthpiece, though he saw with a sure spiritual eye."

The following quotations serve to bring out certain of the more original of the conceptions of this elemental metaphysical genius—this "home-made" philosopher:

"The theologian is staggered by a language which breaks the fixed association of theological phrases, and strangely reversing the usual point of view, characteristically pictures God as **underneath** rather than **above**. Nature rises out of God; we sink into Him. The Ungrund of the unmanifested Godhead is boldly represented in the English translations by the word Abyss. God is represented as the underlying ground of all things.

"Boehme conceives of the corre-

lation of two triads of forces; each triad consists of a thesis, an antithesis, and a synthesis; and the two are connected by an important link. In the first stage of his writings, the world is created in remedy of a decline; in the second stage, for the adjustment of a balance of forces; in the third, to exhibit the eternal victory of good over evil, of love over wrath."

"There is danger lest Boehme's crude science and his crude philosophical vocabulary conceal the fertility of his ideas and the transcendent greatness of his religious thought. Few will take the pains to follow him in his interminable accounts of the three properties of Eternal Nature, in which disciples find Newton's formulæ anticipated, and which certainly bear a marvelous resemblance to the subsequent conceptions of Schelling. Boehme is always greatest when he breaks away from his fancies and his trammels, and allows speech to the voice of his heart. Then he is artless, clear, and strong; and no man can help listening to him, whether he dive deep down with the conviction 'ohne Gift und Grimm kein Leben,' or rise with the belief that 'the being of all beings is a wrestling power,' or soar with the persuasion that Love 'in its height is as high as God.'"

"Besides mystical theology, Boehme was indebted to the writings of Paracelsus. This circumstance is not accidental, but points to an affinity in thought. The nature-philosophers of the Renaissance,

such as Nicolaus Cusanus, Paracelsus, Cardan, and others, curiously blend scientific ideas with speculative notions derived from scholastic theology, from Neoplatonism, and even from the Cabbalah. Hence it is customary to speak of their theories as a mixture of Theosophy and Physics, or Theosophy and Chemistry, as the case may be. Boehme offers us a natural philosophy of the same sort."

The Theosophy of Paracelsus

That strange individual known as "Paracelsus," but whose full name was Philippus Aureolus Paracelsus Theophrastus Bombastus von Hohenheim, was a German chemist and physician, philosopher and metaphysician, who was born A. D. 1493 and died A. D. 1541. From the first he was a strange character, wandering widely all over Europe, associating with gypsies and others living outside of the circles of the "respectable society" of those days and places. He acquired a wide acquaintance with human nature, and with the folk-medicine, simple remedies, and healing methods, of many races and tribes of people, much of the latter class of knowledge afterward being turned to good account by him in the formulation and practice of his own system of medicine. He also studied at the feet of leading alchemists of that era, and soon became recognized as an adept in that strange science.

He revolutionized the practice of medicine in Europe in his time, and vigorously combated the theories and

practices in vogue up to that period. He denounced the teachings of Galen, the authority until then undoubted; and when, in 1526, he was appointed professor of physic and surgery at Basel, he inaugurated his career by publicly burning the works of Galen, and denouncing the Arabian masters whose teachings were then generally followed. He also flouted tradition by lecturing in German instead of in Latin. He destroyed the "humoral pathology" (founded on a belief that diseases depended upon an excess or deficiency of bile, phlegm, or blood), and taught that diseases were to be combated with specific remedies. He improved the practice of pharmacy; he introduced several new remedies, such as opium, mercury, sulphur, iron, arsenic, etc., and made some new chemical compounds; he also contested and overcame the prevailing practice of administering excessive doses.

His revolutionary teachings and methods brought down upon him the enmity and persecution of a large portion of the medical fraternity, and of the apothecaries, whose business he injured, and whose prestige he seriously impaired. His enemies finally succeeded in destroying his professional reputation and practice, and even long after his death strove to send his name down to posterity as that of a pretender and a charlatan of the worst kind—the result being that even to the present day he is known and thought of generally as a prominent early "charlatan" and "faker" of the worst type. A

study of the history of medicine, however, will reveal the importance of certain of his discoveries, theories and methods of empirical study; the path he blazed has been followed by the leading schools of medicine ever since, though he is given practically no credit therefor, and is commonly known as a "quack" and pretender.

The Theosophy of Paracelsus was based principally upon the fundamental and essential conceptions of the Gnostics, the Neoplatonists, and the Cabbala teachings, which have been presented to you in the preceding papers of this series upon the Greater Theosophy. A writer says: "Dissatisfied with the Aristotelianism of his time, Paracelsus turned with greater expectation to the Neoplatonism which was reviving. His eagerness to understand the relationship of man and the universe led him to the Cabbala, where these mysteries seemed to be explained, and from these materials he constructed, as far as it can be understood, his own philosophy."

The average student of Theosophy finds it quite difficult to extract the essential principles of the Theosophy of Paracelsus from his general writings in which references to them appear. This is so because in most cases he involved his Theosophy in his discussions and dissertations upon the science of medicine, and upon the science of Alchemy. In addition to this, it is known that a number of books generally attributed to him, and bearing his name, were written by others after his death—in some cases by enemies of

his system of medicine and of pharmacy, who wished to discredit him. There existed, however, a body of traditional teaching which had been imparted by him to his pupils, and which were then passed along "from mouth to ear" for some time afterward.

Paracelsus's Theosophy had as its basic principles the conception of God as the Macrocosm, and of Man as the Microcosm — the Hermetic axiom of "As above, so below; as below, so above" being held to apply concerning man's spiritual nature. The Cosmos was regarded by Paracelsus as an emanation of God, or, perhaps, as a reflection of His being. God was held by him to be the Real; Nature and Man being the Reflection or Representation, distorted by contact with the Unreal. Those who understand the essential conceptions of Neoplatonism and of the Cabbala, will understand the Theosophy of Paracelsus without much explanations; to others it is difficult of comprehension.

As has been noted in this paper, Boehme was influenced to no small degree by the teachings and doctrines of Paracelsus; the doctrines and ideas of the latter are better known through the medium and under the interpretation of the shoemaker-philosopher than through the writings and teachings of Paracelsus himself. Such is the irony of history.

THE DIFFERENCE

The optimist sings, "Oh, what's the odds?"—

The pessimist, "What's the use?"

WORKING UP A SICKNESS

The following amusing story, from the *New Orleans Times-Democrat*, illustrates forcibly the power of suggestion, imagination and attention:

"A nervous man recently called on me," said a New Orleans physician, "and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I replied, indicating a spot a little above the point of the hip bone.

"He went out, and the next afternoon I was summoned in hot haste to the St. Charles Hotel. I found the planter writhing on his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. 'I have an attack of appendicitis,' he groaned, 'and I'm a dead man. I'll never survive an operation.'

" 'Where do you feel the pain,' I asked.

" 'Oh, right here,' he replied, putting his finger on the spot I had indicated at the office. 'I feel as if somebody had a knife in me there and was turning it around.'

" 'Well, then, it isn't appendicitis, at any rate,' I said cheerfully, 'because that is the wrong side.'

" 'The wrong side!' he exclaimed, glaring at me indignantly. 'Why, you told me yourself it was on the left.'

" 'Then I must have been abstracted,' I replied calmly. 'I should have said the right.' I prescribed something that wouldn't hurt him and learned afterward that he ate his dinner in the dining room the same evening. Oh! yes; he was no doubt in real pain when I called," said the doctor, in reply to a question, "but you can make your finger ache merely by concentrating your attention on it for a few moments."

Little Journeys Into Success

The Law of Attraction and Substitution

By Agnes Mae Glasgow

Somewhere someone has said that "There was no vacuum in Divine Mind." Now if this is true, there is no vacuum in any mind, for, after all is said, there is but one mind and we are parts of that whole. Just as there is but one trunk of a tree, with its roots drinking in nourishment from the earth and every branch and twig on that tree is a part of the tree. So are you and I parts of the Great Universal Mind, and there can be no vacuum in our mind.

I believe that I have proven this mistaken idea, that one could empty the mind and hold it so; to be the reason so many miss making their demonstration. All through my teaching I have tried to impart to my students the value and use, as well as the abuse, of the Law of Attraction and its kindred law that of Substitution.

Because of the varied phases of things taught by me, I have often been asked if I were a New Thoughtist, a Divine Scientist, Mental Scientist or Psychologist, I always answer that I am all these things and a practical Christian as well.

You see that I know that a **Practical Christian** has to be a "thoroughist" (to coin a word) and should possess the understanding implied in all these names; just as a

good school principal should have a working knowledge of arithmetic, grammar, spelling, writing, algebra, etc., although he himself may not direct the instruction in any one of these branches. I guess I had better change that statement a little by saying that, unlike the school principal, I have got to practice and teach all of these things, for the simple reason that it takes all these things to make a genuine Practical Christian. Now then you may call me what you like. Here I stand, ready to prove to you that no matter what your position or condition in life is, you are either consciously or unconsciously using the Law of Attraction all the time, and that the way sometimes to overcome the results of the wrong use of the Law of Attraction is to practice the Law of Substitution.

To illustrate, let us now consider a Little Journey into the successful recovery of health a woman, Mrs. Katherine Blasdell, once took.

Wrong use of Law of Attraction—remember, like attracts its like.

Katherine was born into the world a delicate babe of whom doctors and nurses said it would be a miracle if she ever grew to womanhood. But to womanhood Katherine did grow, lugging along the burden of this prophecy. Until when I first met her she had attracted to herself every kindred condition, person, place and thing, which in the remotest degree resembled hard luck, sickness, poverty, and such like things.

To be ailing, in poverty and un-

loved, had been Katherine's habit of thought until it was difficult to get her to think or talk about anything else. But as a child, Katherine had had a home where the sun shone and the flowers bloomed and birds sang and butterflies sailed about in the warm sunlight. On days when the little girl was feeling her best, she was allowed to play in the old fashioned garden and chase the birds and butterflies.

When she was in her early twenties she married and moved far away from this peaceful old farm home. Children were born to her, a son and daughter. But she thought so constantly about poverty and sickness that no other things had room to find lodgment in her life or environment. Her thoughts of these ills attracted to her so much of a kindred nature that everything of a better kind was crowded out. Then the daughter learned to read New Thought books. She had Francis Larimer Warner's books; Mrs. Towne's lessons in breathing; Waldo Trine's "In Tune with the Infinite," Henry Harrison Brown's "Dollars Want Me," and everything else that blessed girl could get hold of she got and read to her mother, and finally secured her mother's permission to call me in to talk to her.

I found Katherine suffering intensely with what is called tri-facial neuralgia. It would be too long a story to tell you how I went about it to get her interested in substituting more wholesome, life-giving thoughts for those that were fast destroying her body, and the comfort and hap-

piness of the home. It is enough to say that after much time and patience I did at last teach her how to get ease from pain by getting hold of some more cheerful thought, or line of thought, and following it up until she became so engrossed in that thought that she would lose consciousness of the pain.

Then the day came when the pain was worse than ever, spasm of the glottis so bad that food could not be swallowed. Her agony was pitiful to witness, but this day she flew to the relief found in using the Law of Substitution instead of to the opiates which had been her refuge heretofore. And the cheerful life-giving thought she substituted for that of racking pain was a memory of her childhood home. The old fashioned garden, the fragrance of the flowers, the birds, butterflies and sunlight.

To ease the pain, the daughter had wrapped the head in a woolen shawl and Katherine sat by her tenth story window in an apartment house in crowded New York. The pain tore and tortured her.

"Oh God," she cried, "give me a thought quick, quick, or I shall go mad. Oh if I had only known how wrong it was to nurse the thought of suffering and disease when I was a child, I need never have been the wreck I am to-day."

With the regret of her childhood teaching, she recalled more pleasant things in that childhood. God had given her the thought for which she prayed. That old garden. The homely, old-fashioned flowers. My,

how sweet the garden pinks had been. How she used to bend low over them inhaling their perfume. What wonderful coloring. Truly there must be a God to have made such beauty and such fragrance. How brightly the sun shone in that garden. Now she recalled just how certain dear little humming birds looked as they hovered over the sweet peas, the roses and the jessamine. And the butterflies. Why, one day she had chased the most gorgeous butterfly, green and gold and black it was, and when she was tired out she had drawn her sun-bonnet down over her eyes and had gone to sleep out there in the sun. It was so warm. So dear and so wonderful just to be a child again playing in that old home garden, and sleeping on the grass in the sun, and wearing that pink dotted sun-bonnet that was after all almost too warm.

Then Katherine awakened, trying to pull the hot sun-bonnet from off her towseled curls, only to find that she was tearing away at a woolen shawl. But her thoughts had led her away, back into memories, garden and up, and up, and out of a pain and nerve-racked body, and she was well. For the first time perhaps in her life, she was entirely free from pain, and what is more, that particular pain has never returned although more than nine years have gone by since she prayed to God to send her just the right thought in the Law of Substitution.

Hope-Thought; not Fear-Thought.

STATEMENTS OF TRUTH

Adapted From Various Sources for
Daily Use in the Master Christian
Fellowship by Henry Victor
Morgan

As the earth rests in the soft arms of the atmosphere, so do I rest on the bosom of God.

I am fed from unfailing fountains, and draw at my need inexhaustible supply.

I see that my life is God, and therefore my life cannot be threatened with death, nor fear death, nor yield to death at all. My life is God Almighty.

God is the health of my mind, the loving support of my body, and the glorious fulfillment of every true desire.

The life I now live is the life of God in me, and the realization of this makes me every whit whole.

I abandon myself to the Will of Whole, and say: Our Father who art within, I give myself wholly to Thee; and, knowing Thou willest only the good, gladly do I trust Thy perfect wisdom; Thy will be done.

I am Almighty God's innocent, useful, prosperous and perfect Idea, and there are none in all this universe to think or speak or act against me, but for me now and forevermore. Amen.

Teleergy

(The Communion of Souls)

By Frank C. Constable, M. A.

(Continued)

If we accept this communion between souls as the basic fact of telepathy, the *manifestation* of personality at different points in space at the same time becomes possible, though whether it occur or not must rest on observed facts.

To exemplify what is above stated we may use, as an illustration, wireless telegraphy. We shall find human experience gives us close analogy for our theory of reason.

Assume that a wireless message is sent out from some dispatching station, and assume, at first, there are no receiving stations. Where is the message?

It is radiating through what we term space. But if there be no receiving stations we cannot determine the nature of this radiation; it may be through space of dimensions or no dimensions or transcend space in radiation! It is human experience drawn from *receiving* stations that makes us aware of radiation manifested in three-dimensional space. We can neither affirm nor deny anything at all as to this radiation in itself, where there are no receiving stations.

Now assume there are receiving stations. Where shall we place them, how many shall there be? We may place them anywhere, we may make their number just what we please. What will these stations receive? At the best they can receive the message

dispatched fully and clearly. But if any of the receiving stations be faulty or incomplete the message as received will be faulty or incomplete.

Have we, in what is recorded above, introduced all the factors in question? No. We have left out of consideration the most important of all. We have not brought in the **personality** who originated and dispatched the message. There could be no message dispatched unless this personality had existed. We have left out the personalities who receive the messages. None could be received if there were no such personalities. We are still driven back to self-conscious personality as groundless but the ground of all certainty.

Now let us consider this personality, this self. The really real self is non-physical, the self who dispatches the message is a human personality, the self-embodied. What does this mean? The self is still existent transcendent of time and space, the embodied self is this self *manifest in time and space*. The same is true for the receiving personalities.

We have our ground for communication between embodied selves in the communion between selves not inhibited in time and space.

But this communion is not communication between embodied selves; it must be conditioned in time and space before such communication can be set up. This communion is the outflow, the artery, ramifying into countless channels to supply the inflow from the veins of communication.

The personality at the dispatching station must first formulate its message before it can dispatch it: it must have a priori idea of what message it wants to send. It then sends off its message. How? By radiation into what we term space—like to wireless telegraphy. The *means of carriage* is the communion between souls, just as in wireless telegraphy the means of carriage is in energy. If there are receiving stations, no matter how many, the message is received and it is received fully and clearly or faulty or incomplete according to the nature of the receiving station in question. The receiving stations may also be receiving innumerable other messages in which they are more directly interested, so that the message in question fails to get through or is received faulty and incomplete from their manifold interference.

If we begin with the hypothesis of communication between souls, we see that the embodied self can be manifest in more than one place at the same time to other embodied selves. If this hypothesis of communion between souls be held as a sound judgment arrived at by consideration of telepathy, then—as telepathy is assumed to be a fact of human experience—we have *human experience that we exist as souls and have communion one with another as souls.*

It is well here to repeat that Kant held there is a soul in man: that he contemplated the possibility of telepathy: that he rejected any consideration of it, because in his time there was not a sufficient accumulation of human evidence in support of it for

his consideration. There are records to show that though Kant never used telepathy as a factor in his philosophy he accepted certain instances, which came before him, as veridical.

It is well also to emphasize what is now meant by the soul in man. The question of immortality is not in question—that is beyond reason, is a matter of faith only. At the same time there is no a priori reason why the soul should not be immortal: argument has been offered that it is. Even survival of bodily death is not alleged as proved: it is merely rendered so highly probable that there is *evidential* proof. For the soul, being purely non-physical, there is no a priori reason why physical change, even the crisis of death, should affect that which is non-physical and, relatively, permanent.

Let us see how near this theory has been approached by leading authorities:

Gerald Balfour in raising the question, Why is not telepathy universal! replies: "The answer I am disposed to give to this question would be that taken in its widest sense telepathy probably is universal, and that what is rare and exceptional is only our realization of it." (Pro., S.P.R., Vol. XIX., p. 383.)

Sir William Barrett says: "If this unconscious radiation and reaction is going on between mind and mind, then observed cases of telepathy would simply mean the awakening of consciousness to the fact in certain minds." (Pro., S.P.R., Vol. XVIII., p. 337.)

F. W. H. Myers says: "No one

supposes that the few emergent cases which happen to have become accessible to our view comprise the whole range of what must by its very nature be a great fundamental law. (Pro., S.P.R., Vol. XV., p. 408.) There is reason to suppose that our normal consciousness represents no more than a *slice* of our whole being. (*Phantasms of the Living*, Vol. II., u. 285.)

"I have led up to a statement of this difficulty because I believe that the answer, if we ever attain to more than a glimpse of it, will involve that true principle of classification which we are still seeking. And as a hint towards such reply I will repeat what has been already suggested, namely, that the right way of regarding these startling incidents is not as isolated psychical operations, but rather as emergent manifestations of psychical operations which are continuous, though latent: and which belong, not so much to the self of which we are habitually conscious, as to a hidden chain of mentation, which, for aught we know, may comprise a continuity of supernormal percipience or activity." (*Phantasms of the Living*, Vol. II., p. 312.)

Mrs. Henry Sidgwick says: "Increased knowledge about the subliminal self, by giving glimpses of extension of human faculty and showing that there is more of us than we are nominally aware of, similarly suggests that the limitation imposed by our bodies and our material surroundings are temporary limitations." (Proceedings, S.P.R., Vol. XXIX., p. 247.)

None of these statements would appear to be in contradiction to, but rather to support, the theory now propounded. Indeed Sir William Barrett's "radiation and reaction going on between mind and mind" differs little from "communion between souls," if souls be given the meaning I give. For I think his radiation and reaction is to be read as free from the restrictions of time and space, and his "minds" must be something transcendent of brain activity.

A great deal has been written, and written recently, about the "unconscious." Why has the unconscious attracted so much attention? Because the sole fact of our possessing normal consciousness fails to explain many phenomena which have recently come within the purview of human experience—the phenomena of hypnotism, for example. It is a scandal to medical science that it should now make important use of hypnotism while still ignoring the great men of the past who first revealed this power in man. The scandal is the greater when we consider the foul abuse and mental torture that these great men of the past had to bear from medical science.

But what do these phenomena point to? Some timeless and spaceless radiation and reaction taking place between mind and mind transcending time and space. The term unconscious would appear to have meaning only when the normal consciousness is regarded as our full consciousness. But the term is used for something *transcending* our normal

consciousness. The term used should be "superconsciousness," for the term "unconscious" as used means a consciousness under which the normal consciousness is subsumed.

I interpret Myers' subliminal consciousness as the full consciousness of the soul of man under which the supraliminal self is the embodied self. But if this interpretation be correct was not Myers—to whom we all owe so profound a debt of gratitude—just a *little* influenced by our very common preconceived idea that we are merely embodied selves? *Not* influenced I suggest in thought, but in the use of language? Should not the soul be the supraliminal and the embodied self the subliminal? Normal consciousness is subsumed *under* superconsciousness. Myers himself was fully aware of the difficulties we all encounter in stating psychical facts in physical terms. (*Phantasms of the Living*, Vol. II., p. 290.)

The main object of this inquiry is now complete. I have preferred an argument to show that, assuming telepathy to be a fact of human experience, we have evidential proof, *proof from human experience*, that we exist, transcendent of time and space, as souls and that communion, transcendent of time and space, exists between us all as souls.

But, if the theory now propounded be sound, it changes altogether the standpoint from which we regard the phenomena of telepathy and something as to this must be added.

The tendency of human thought at present is, I think, towards some such

theory as that now propounded. But in the past telepathy has been viewed from the human standpoint, from the standpoint of the embodied self. Telepathic communications have been considered as importing some extension of human faculty—the term exaltation of faculty has been largely used. All thought has **started from** the embodied self as the really real self.

Now, however, we hold the embodied self is no more than an inhibited form in time and space of the soul of man: we start with the soul of man and communion, transcendent of time and space, between us all as souls.

An analogy for what is stated above may be found that Darwin's theory of the descent of man. The tendency of human thought was originally based on the idea that Darwin held men to be close relations of monkeys. In fact, he made them distant collaterals tracing back from some, probably, arboreal ancestor. In the same way, telepathy was first regarded as marking direct communication between men, while now the tendency is to regard normal and telepathic communications as collaterals from some basic mode of communion—by the present theory, communion between souls. The "self" we now start with is the soul of man; formerly we started with the embodied self as the self.

To be continued